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England the author finds among policemen and railway officials. We cannot help asking where he would put a London "cabby," or the typical American conductor, the latter having a peculiarly national habit of ordering his passengers to "move on," and of punching them in the ribs for their fares. "Society in England, except that small cosmopolitan section which is almost international, is painful enough by its hollowness, its pretentiousness, its gush, its fetish-worship, but also more especially by its want of any intelligible code of manners." Mr. Whitman admits that in England people do not put their knives in their mouths,—many of us do in America,—but he thinks even that would be better than asking people to your home and not introducing them to each other.

Our author levels his lance against newspaper press cant, which praises John Stuart Mill and denounces Bradlaugh; and in passing he gives a slap at the inconsistency of burying Darwin, the agnostic, in Westminster, while an established clergyman cannot exchange pulpits with a dissenting minister. This latter, by the way, should come under a different heading, but the author thinks that the press is largely answerable for such an anomaly. There is a sarcasm about the mutual-admiration style of the English and American press at this particular period of the Victorian era. The author also regards the recent *Pall Mall Gazette* revelations as a stupendous instance of daring press-cant. Not to be beaten, we might, perhaps, add something about the American press and Jacob Sharp!

From the press to politics and principles is an easy transition, and something is said about the English diplomatic noble and "free trade." The author, however, is not hopeless of reformation for his country. He believes that the best way to begin to cure a disease is to begin to understand it, and he augurs in the growth of individualism among all classes a splendid possibility for the future. He suggests, however, that the national character may be drifting toward a cataclysm, out of which a new life, born of a new morality, shall make the past look like a hideous nightmare. So there is a very serious side to this bright and suggestive book.

VI.

AN AUTOBIOGRAPHY.

THERE is something to be learned from the story of any individual life, if truthfully told. The author of "Years of Experience" is a lady now in her seventieth year, and may, therefore, be justified in concluding that her life-work is sufficiently near its completion to make a calm review of it her special duty. Without setting forth any reasons for taking the public into her confidence she has made the public her debtor. No thoughtful person can read this modest autobiography without interest and profit, as showing the course of a self-reliant and intellectual woman, thrown early in life upon her own endeavors, and bravely holding her own through all adversities and difficulties. It is not so much, however, a story of material as of intellectual and spiritual experience, gathered under outward circumstances and associations that impart to it special interest. Born in England, with a mixture of aristocratic French blood in her veins, she finds herself while still a child rebelling in spirit against the current orthodox dogmas about the Deity, and through life she appears to have maintained her determination to accept nothing as authoritative in religion which offends her moral intuitions and conceptions. Circumstances caused her to emigrate, and in the course of a few years, after a brief residence in Canada, we find her a member of the community known as "The Brook Farm," and some of the most interesting pages of the book are occupied with her mental and spiritual experiences in connection with that short-lived en-

* "Years of Experience: An Autobiographical Narrative." By Georgiana Bruce Kirby. G. P. Putnam's Sons.

terprise. She afterwards went West and South and saw the workings of slavery, but meanwhile had some prison experiences as assistant matron at Sing Sing. One of her intimate personal friends was Margaret Fuller, of whom she gives some pleasant recollections. Another person of interest introduced to the reader is the wife of Joseph Smith, the Mormon prophet. This lady disclosed to her many of the earlier secrets of the Mormon delusion, and apparently had not the slightest respect for her husband's character.

VII.

MORAL PHILOSOPHY AND CHRISTIAN ETHICS.

DR. PEABODY has presented the public in these twelve lectures* with an admirable digest of the fundamental principles of moral philosophy in relation to distinctly Christian ethics, and as concerned with human progress and the practical affairs of life. The reader must not expect to find an exhaustive treatise on the history and development of ethics as a science. The lectures were delivered to a class of divinity students at Harvard University from the Chair of Christian Morals, and are, therefore, as might be supposed, somewhat didactic in tone, and are imbued throughout with Christians ideas and sentiments. They are evidently the production of a scholarly mind, well read in the literature of this special class of knowledge. Moral philosophy is usually an attractive study with theological students, and has an influential bearing upon the work of the pulpit. These lectures, therefore, throw some light on the probable trend of pulpit-teaching in respect of morals and ethics for some time to come. They do not present many novel ideas—perhaps the ground has been too thoroughly traversed for that; and the main positions are those which have been taught in theologic schools for at least half a century. But they are well put together, and the arguments are clear and favorable, and never prolix. If the excursions of the author into the realm of debateable philosophy are not long, nor too venturesome, they show enough of the enemy's territory to indicate the points of attack and defense.

The lectures start with a discussion on human freedom, which the author maintains as in fact furnishing the very foundation of moral science. Then follows "the ground of right," in which some of the modern theories are disposed of; for example, the will of God. This, if accepted, might be held to justify every form of imposture and fanaticism. Adam Smith's theory of sympathy and the views of right derived from mysticism are discussed. The author argues that the ground of right is fitness—which, we suppose, is another way of saying that right is based on eternal and abstract law, and the existence of a moral discernment in every rational being, by which this law can be applied to every conceivable act. Utilitarianism and expediency are shown to be very poor guides, and the subtle fallacy of Bentham's principle, "the greatest happiness of the greatest number," proved to be no rule for individual conduct, however it may be accepted as a political maxim. Expediency has a place in morals, but not as a fundamental rule, else we should all be liars. The argument for truthfulness is exceedingly well put.

Space does not permit our following the lecturer through the discussions on conscience, virtue, the Hebrew Scriptures, Christian ethics, and Moral Beauty, nor the brief exposition of hedonism and stoicism, and the influence of Christian ethics on Roman law, with which the volume ends. Dr. Peabody's main position is the existence in man, as man, of a special moral faculty, divinely bestowed, and not an evolution from physical conditions, and he argues that as this faculty is enlightened and guided by the precepts, spirit, and example of Christ, we reach toward the perfection of morality, both in theory and practice.

* Moral Philosophy. A series of lectures. By Andrew P. Peabody, D. D., LL.D. Lee & Shepard.